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لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ 178

Preface

This volume (3) & also 1&2 are translated from Urdu to English using chatGPT so, translation error may occur. There was an error I noticed in volume 3 in “knowledge of unseen” the wrong translation was “Allah is not hidden from anything”. I corrected it. There are possibly more translational error occur, may Allah forgive me. Use your own common sense.

I wrote many thing in my book based on my understanding if I am correct it is from Allah, if I am wrong it is from me, may Allah forgive me.

Knowledge of the Unseen:

Nothing is hidden from Allah; therefore, the definition of knowledge of the unseen (علم غیب) does not apply to Allah. Rather, knowledge is hidden and unseen in relation to humans.

Anything and all knowledge that is hidden or unseen from humans is called "ghayb" (unseen). (Mufradat al-Qur'an)

Since the definition of the unseen is in relation to humans, it is first necessary to understand the reality of humans – who they are.

The essence of a human is the soul. The body is merely an instrument and means for the soul, through which the soul perceives. When the soul is completely separated from any body (whether it be the worldly body, the body of the intermediary realm, or the body of the Hereafter), it cannot perceive anything, nor can it hear, see, or intend.

Now, apply the definition of the unseen to a soul completely detached. In this regard, all knowledge that is with Allah is hidden from the soul (i.e., it is from the unseen for it).
("All knowledge" refers to absolutely all knowledge, without any exception.)

This world is the realm of causes. Allah provides knowledge to us (meaning the soul) through causes and instruments. Attaining knowledge beyond causes is an attribute specific to Allah. Claiming this for any other than Allah is shirk (associating partners with Allah). The One who is capable of gaining knowledge without means or causes is called the Knower of the Unseen (عالمِ الغیب).

Among these means, there are some general ones that are accessible to every human and some specific ones that are available only to certain individuals.

General means and tools include the eyes, ears, heart, scientific instruments, experiments, the internet, reading, writing, and books, through which we (i.e., the soul) can acquire information. (The term "general means" does not imply that every individual actually has access to all means; it simply means that they are potentially accessible according to divine decree and natural laws. According to Allah's power, even revelation could theoretically be accessible to everyone, as Allah is capable of granting it to anyone.)

Special means include revelation and miracles, which, according to divine law, are not accessible to everyone

for acquiring knowledge. These means are granted to prophets (upon whom be peace), but it is also mentioned in the Qur'an and Hadith that these means are not even at the prophet's disposal at all times, such that he could use them whenever he wished to access any knowledge. Rather, Allah grants certain knowledge to the prophet through revelation and miracles as He wills.

("Certain knowledge" here refers to only specific knowledge, not all knowledge; otherwise, Allah's knowledge would equal the prophet's knowledge, which would constitute shirk in knowledge. This principle is very clear in the Qur'an and Hadith, so I won't delve into it further here...

Suffice it to say, if one uses the provision of certain knowledge through revelation as evidence for total knowledge, then countless verses and hadiths would be invalidated, and the very concept of shirk would be disregarded. This would leave only the definition of shirk as held by the Barelvis, who distinguish between 'given' (عطائی) and 'inherent' (ذاتی) knowledge. However, according to their definition, only the Magians would qualify as mushrikeen (those who commit shirk), excluding even the polytheists of Makkah. Hence, the division of given and inherent knowledge is incomplete. There are additional conditions with this division, which are detailed in my book My Work on Islam, Volume

1, under the topic of monotheism and shirk.)

Some knowledge is such that Allah has not provided humans with any means to acquire it, through which humans (i.e., the soul) could obtain that knowledge. For example, knowing when the Day of Judgment will occur.

The Benefit of This Post: Doubts and suspicions about knowledge of the unseen primarily arise from a lack of understanding regarding the definition of the unseen and the essence of humans.

For example: Fourteen hundred years ago, humans had no common

instrument or means to know what was in the mother's womb, so the Qur'an and Hadith classified this knowledge as unseen. But today, since humans have the means, this knowledge can be attained. The same goes for knowing about rainfall. Those who misunderstand or entirely fail to grasp the definition of the unseen start doubting the Qur'an and Hadith, because on one hand, the Qur'an and Hadith describe this as unseen, while on the other, it is now possible to ascertain what is in the womb. And those who do not doubt the Qur'an and Hadith but do not fully understand the definition of the unseen end up interpreting these verses in long-winded ways to avoid objections to the Qur'an and Hadith.

Similarly, fourteen hundred years ago, there were no common means to obtain information about the other side of the world (except for special means like revelation and miracles). Therefore, asking an ordinary person about this would be considered shirk, as it involved the presumption of obtaining knowledge beyond means. Today, however, the internet (a means) allows for such knowledge.

Summary: When the Qur'an and Hadith state that knowledge of the unseen is Allah's exclusive attribute or that only Allah is the Knower of the Unseen, it means that obtaining knowledge without means or

instruments is Allah's exclusive quality. The polytheists believed that their false gods were aware of their calls without means or instruments, thus deeming them as knowers of the unseen.

Someone who acquires knowledge through means and instruments is not called the Knower of the Unseen.

Note: The Qur'an and Hadith place great emphasis on the importance of evidence. For instance, if someone claims that a person like Sheikh Abdul Qadir Jillani (رحمۃاللہعلیہ) is aware of their calls through means and instruments, they must provide proof of the means or instrument that the Sheikh has. Without

evidence, such a claim falls under innovation (bid'ah). And holding the belief that any creation is aware without means is explicit shirk.

And Allah knows best.

Exaggerating the Status of Creation as a Form of (Indirect) Disrespect:

Let's examine how this happens.

According to Sahih Bukhari 2617, the Prophet Muhammad (ﷺ) ate poisoned meat, and Allah miraculously informed him of the poison. Now, if the Prophet (ﷺ) had knowledge of the unseen, then he knowingly ate the poison, which

would amount to suicide—this itself would be (indirect) disrespect.

Similarly, in Sahih Bukhari 4090, 70 Companions were deceitfully killed, and the Prophet (ﷺ) prayed against the culprits for a month. If the Prophet (ﷺ) had knowledge of the unseen, then sending the Companions would have been neglectful, or even aiding in their death, which is also disrespectful.

Barelvis claim that the Prophet (ﷺ) was given knowledge of the unseen—complete knowledge—in his later years. Consider this following verse carefully:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ (الانفال-60)

Translation:
"And make ready against them all you can of power, including steeds of war to frighten the enemy of Allah and your enemy and others besides whom you may not know but whom Allah does know." (Al-Anfal 8:60)

In this verse, Allah generally commands believers to prepare for battle as best they can, so that their enemies, both current and future, remain in fear (not terror).

According to the Barelvi view, if the Prophet (ﷺ) was aware of all

unseen matters, then one would

logically conclude that the Prophet (ﷺ) did not fulfill the command to

prepare for battle with all his means(abilities). This is because, according to that belief, he would have known how to create guns, pistols, and other security tools—even those yet to be invented—and could have taught the Companions how to make such weapons to deter future enemies. This would align with the verse above. However, by their belief, it implies the Prophet (ﷺ) did not fully act on this verse.

This is an example of how exaggeration can lead to (indirect) disrespect, though those who do so may not realize it.

This was my personal research, so there may be some weaknesses or insufficient evidence for refutation.

The true knowledge that brings reassurance is in the following Quranic verses:

"Indeed, the most honored of you in the sight of Allah is the most righteous among you." (Al-Hujurat 49:13)

Righteousness is attained through worship and servitude to Allah.

"O mankind, worship your Lord, who created you and those before you, that you may become righteous." (Al-Baqarah 2:21)

Therefore,

The honor and nobility of creation depend on piety, goodness, and servitude to Allah. The Prophet Muhammad (ﷺ) has the highest

rank among creation due to his immense goodness and piety, making him foremost in rank among all beings. In other words, the Prophet (ﷺ) is the most loyal

servant of Allah, and thus holds the highest position.

Being free of faults and deficiencies is not the source of honor for creation. The Barelvi sect has fallen into a misunderstanding, believing that being free of flaws is the standard of dignity. Thus, they exaggerate the Prophet (ﷺ)’s status, claiming, for example, that any lack of knowledge would be a flaw, so they deny it for the Prophet (ﷺ), or that being made from dust is inferior, so they say he is made of light, etc.

And Allah knows best.

Benefit (نفع) and Harm (نقصان), and Good (خير) and Evil (شر)

Benefit and harm pertain to the apparent, while good and evil relate to the inner realm.

Revelation informs us about good and evil. To understand good and evil, we must place blind trust in Allah, as only He truly knows them. By observing the apparent, we can discern benefit and harm. Worldly knowledge shows us benefit and harm, but good and evil are known through revelation (the Qur'an and Hadith).

For example: There is benefit in wine and gambling, but their sin is greater than their benefit.

قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا

Translation: Al-Baqarah - 219
"Say, in them is great sin and some benefit for people, but their sin is greater than their benefit."

Conclusion: Good and evil pertain to the inner realm, which we are unaware of. This is also a reason we need revelation. It’s not simply that we acknowledge Allah but then assume He has left us without guidance or a book.

Certainly not. Allah is our Lord (the One who nurtures). For spiritual

development, knowledge of good and evil is necessary, and our essence is the soul.

For example: Some foods are beneficial for bodily growth but harmful for spiritual growth, so Allah has forbidden them. Similarly, fasting may seem harmful for the body as it causes weakness, but it is beneficial for the growth and development of the soul. The soul is hidden and inward, so its benefits and harms are also hidden, which are described as good and evil.

Allah's primary focus is the soul, not the body. The body is merely a means for spiritual development. Otherwise, Allah would be unjust

towards those who are physically disabled.

Thus, the atheist perspective is invalidated—that we do not need revelation and that we, as advanced beings, can determine benefit and harm ourselves.

And Allah knows best.

A Wisdom and Benefit of Jihad

There are three types of people who work hard from morning till evening:

1. The first person receives a monthly wage of two thousand rupees.

2. The second person receives fifty thousand…

3. The third person receives an eternal wage and reward.

The first two pertain to the apparent, while the reward of the third is inward and hidden.

If we compare the first two, everyone would say that the first person is being treated unjustly while the second is treated fairly.

The first person is a slave, and the second is free.

However, Allah does not compare only the first two; He compares all three, as He sees the inner reality as well. When comparing all three, the first two have worldly and finite wages, while the third’s is eternal. Therefore, the first two are being treated unjustly, and both are essentially enslaved. When it is said that Pharaoh enslaved the Children of Israel, this is the meaning. Otherwise, Pharaoh gave them wages (and Allah knows best) but deprived them of eternal reward. This is the condition of all non-Islamic governments and how they treat their people.

Among these three, the third person is one who dies with faith, destined to be a believer. This third person prays to Allah in various ways for a good ending until death comes.

The first two, however, are being unjust to themselves, as they do not persist in seeking eternal reward and wages from Allah according to His laws and commands, leading to an end without faith.

A person who does not adopt revelation is committing injustice to themselves, and if they try to prevent others from recognizing the importance and virtue of revelation,

they are committing injustice to others as well.

Therefore, jihad is done defensively against those who obstruct the spread of Islam, so that not only revelation (Qur'an and Hadith) reaches people, but also its importance and virtue. In jihad, offense is also a form of defense to ensure that no obstacles block the importance and virtue of revelation, so that everyone can freely accept Islam and act upon it, escaping oppression. Thus, the reward and wages are not only worldly and finite but also eternal. Jihad is done with goodwill toward humanity, not to vent anger.

And Allah knows best.

The Use of Reason and Logic and Reliance on Perceptions

Allah has granted humans sound intellect, which is why He asks us for faith in the unseen (iman bil-ghayb).

The use of reason and logic allows us to infer the unknown from the known. For example, Prophet Muhammad (ﷺ) did not know how to read or write and was famous for his honesty and truthfulness. Now, logic dictates that if such a person doesn’t lie to people, how could he possibly lie about Allah? When we study the Quran, we see its

greatness and wisdom. Reason then leads us to understand that someone who couldn’t read or write could not have produced such a majestic text. Therefore, from these known facts, we reach the unknown—that the Quran is the word of Allah. (We have not personally witnessed the honesty and truthfulness of the Prophet (ﷺ); for us, the wisdom of the Quran and Hadith serves as proof and evidence that this is not the work of creation.)

In the same way, we interpret the Quran; from the known interpretations, we can deduce unknown interpretations. If any verse or hadith appears to present a difficulty or contradiction, we align it with other verses whose

interpretations are known, thus bringing clarity to what was unknown.

This method is praiseworthy, and using this method to gain knowledge and accept it is called faith in the unseen. By trusting in Allah’s words, we derive knowledge of the unknown, trusting in His words because Allah is Wise, and we come to know His wisdom through reflection on the creation of the heavens and the earth.

Allah praises the faith of the pious and the believers: الَّذِيۡنَ يُؤۡمِنُوۡنَ بِالۡغَيۡبِ (Al-Baqarah 2:3) Translation: “Who believe in the unseen…”

In contrast, relying solely on perceptions means not using sound intellect but instead depending on the senses and experiences to acquire knowledge. This reliance has been condemned. For example: Al-Baqarah 2:55: And when you said, (Moses) 'We will never believe in you until we see Allah openly,' so the thunderbolt struck you while you were looking on.

Al-An'am 6:8: And they say, 'Why has an angel not been sent down to him?' If We had sent down an angel, the matter would have been decided, and they would not have been granted respite.

Bani Isra'il 17:93: Or you should have a house of gold, or ascend into the sky. And we will not believe your ascension until you bring down to us a book that we may read. Say, "My Lord be glorified! Am I anything but a man, a messenger?”

In these verses, the disbelievers demanded miracles, abandoning sound reasoning in favor of empirical evidence, which contradicts faith in the unseen. The truth can be discerned from the knowledge already available. Relying solely on perceptions is not a correct standard as it leads to idol worship. Perceptions and experiences can help in determining profit and loss but not good and evil.

The more the veil over the unseen is lifted, the harder the test, as in the example of Adam (peace be upon him), who was punished for forgetfully eating the forbidden fruit. Similarly, in the above verse, it is indicated that if an angel had been sent, you would not have been given respite for disobedience.

At the time of death, a person realizes that humans do not perish eternally, and thus faith at that moment does not hold merit because it is no longer faith in the unseen.

We believe in miracles and divine signs because Allah has told us to, even if we have not personally

experienced them. Doubting human claims is also a function of sound reason. As human reason matures, one finds peace only in the words of Allah. In the beginning, one accepts whatever appears true, but at the highest level, one only accepts what is from Allah, even if conveyed by a poor or unknown person.

This is another reason why we need revelation and also why the Quran and Hadith encourage thought and reflection, so we may understand Allah's will, as only Allah's words truly affect humans. Even if a great scholar teaches Quran and Hadith, it does not impact a person until they are convinced that the meaning truly reflects Allah's will. In the search for

Allah’s will, we must avoid stubbornness and bias (arrogance, prejudice, idolizing personalities, and ancestry).

Sound reason also dictates that we are in need of Allah in every circumstance, including guidance. Therefore, one should ask Allah for guidance.

And Allah knows best.

The Reason for Guidance and Misguidance

"And who is more unjust than he who is reminded of the signs of his Lord, but turns away from them and

forgets what his hands have sent forth? We have placed veils over their hearts, so they do not understand it (Divine Revelation; Quran & Hadith), and a deafness in their ears. If you call them to guidance, they will never be guided." (Al-Kahf 18:57)

وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ُ — Translation: "He forgets what his hands have sent forth." Meaning: This refers to a person who, after sinning, remains indifferent and does not seek to erase those sins with good deeds. Allah does not guide a person in such a flawed state. Even if the truth is clear, they refuse to accept it, making the clarity of truth ineffective. Therefore, their hearts

are sealed, preventing understanding. However, when a person strives to erase their sins through good deeds, they emerge from this flawed state, the doors of guidance are opened, and the truth is made clear to them.

On the contrary, there is the one who lives in harmony with their natural disposition, striving to erase the sins of the morning by the evening, and the evening sins by the next morning. This is known as turning from sin to good deeds. About such people, it is said: "He guides to Himself those who turn to Him."
(Ash-Shura 42:13)

The word نوّب (naub) means “one who repeatedly returns,” referring to one who turns from sin to righteousness and from heedlessness to Allah.

Always remain a seeker of the truth. For example, the magicians who opposed Musa (Moses) did so out of a desire for truth, as did Abu Sufyan, who initially fought against Islam. Both were ultimately guided because they sought the truth. Their opposition was due to their belief in its righteousness, and Allah eventually made the truth clear to them.

To remain a seeker of truth, one must reject stubbornness and animosity (arrogance, prejudice,

idolizing personalities, and ancestral pride) and adopt the state of returning to Allah, as described above.

And Allah knows best.

The Levels of Guidance and Misguidance

1) Desire and Return to Allah (شوق اور انابت):

A person has a genuine desire for the truth and is a seeker of it, asking Allah to show the right path.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Translation: "Guide us to the straight path."

They turn from sins toward good deeds. Allah guides such individuals.

وَيَهۡدِیۡۤ اِلَیۡہِ مَنۡ اَنَابَ (Ar-Ra'd 13:27)

Translation: “And He guides towards Himself those who turn to Him.”

2) Guidance (ہدایت):

Once shown the right path, they find guidance and desire to walk it. They pray:

اِہۡدِنَا الصِّرَاطَ الۡمُسۡتَقِیۡمَ

Translation: “Grant us the ability to follow the right path and guidance.”

3) Steadfastness (استقامت):

Allah grants them the ability to stay on the right path. This stage is called steadfastness. The person then wishes that, even if the whole world opposes them, as long as Allah is their friend, they are content. Worldly temptations do not sway them from guidance, and they pray:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Translation: "Grant us steadfastness on the path of guidance under all circumstances."

4) Firmness of Heart (ربط القلب):

Their heart becomes so firm on guidance that no worldly hardship or temptation can turn them away from "لَآ اِلٰهَ اِلَّا اللّٰه" (by Allah's grace). This is the

highest level of guidance, where the person remains firm in Allah's servitude until death. This allows a believer to speak the truth even before a tyrant king without fear of death. This courage does not stem from mere bravery but from countless signs and proofs granted by Allah, such as knowledge of life, death which are in the hands of Allah, and knowledge of heaven, and hell, etc.. As mentioned in the story of Yusuf (Joseph) when he was shown proofs that prevented him from making a wrong choice

(highlighting the value and importance of divine knowledge).

O Allah, O Lord of the worlds, grant us firmness of heart with Your grace and mercy. Ameen.

The Levels of Misguidance:

Allah has endowed humans with the faculties necessary for guidance: Heart/Intellect, eyes, and ears. Gratefulness is seeking the truth. When one does not seek the truth:

1) Doubt (شک):

A person begins to doubt Allah's words. Doubting the words of creation is not significant, but doubting Allah’s words is a result of ingratitude of the heart, eyes, and ears.

2) Misguidance (گمراہی):

Persistent doubt leads to misguidance.

3) Opposition to Truth (حق کی مخالفت):

Then, the person starts opposing the truth, quarreling with the people of truth.

4) Seal (مہر):

Through constant opposition to the truth, their heart, eyes, and ears

become sealed, so they either cannot recognize truth from falsehood or no longer care about it. Such a person does not attain faith until death.

O Allah, O Lord of the worlds, protect us from the levels of misguidance with goodness and well-being.

And Allah knows best.

Arabic Grammar: Differences Between Kind, Istighraq, and External Covenant

Kind (جنس), Istighraq (استغراق), and External Covenant (عہدخارجی) are three

different grammatical and conceptual terms commonly used to convey various meanings in language and expression:

1. Kind (جنس):

This term refers to a broad or general group or class. For example, "human" (انسان) is a kind,

encompassing all men and women. Here, the term does not specify an individual but rather the entire kind or category.

2. Istighraq (استغراق):

Istighraq implies that a term covers its full scope or extent. For example, if we say "all humans," this is

istighraq, as it includes every individual. Istighraq is typically used with indefinite nouns.

3. External Covenant (عہدخارجی):

This is a grammatical term used for something known or specified, which has been previously mentioned in a context or conversation. For example, "the book" refers to the particular book mentioned earlier or specified in some way.

Examples:

"Human" (جنس) = Generally refers to all humans.

"All humans" (استغراق) = This is istighraq, meaning every human is included.

"This book" (عہدخارجی) = Refers to the specific book already mentioned.

Difference Between Kind and Istighraq:

For example:

"Pick up a stone" (اسمِ جنس): This means picking any stone will fulfill the request. Here, the term refers to kind, and it is not necessary to pick every stone.

If a book is picked up it'll not fulfill the request because book isn't a kind of stone.

"Pick up all the stones" (استغراق): This means every stone must be picked up. If even one is left, the requirement of istighraq is not met.

This example makes it clear that istighraq involves complete inclusion, while kind has a general meaning.

In the Qur'an, Al (ال) is used for external covenant, kind, and istighraq.

In ِٱلْحَمْدُ لِلَّٰه, the al (ال) is for istighraq, meaning "all praise," with no praise excluded, i.e., all praise is for Allah.

Similarly, when al-ghayb (الغيب) is used for Allah, al signifies istighraq, meaning all unseen matters that are hidden from us are known to Allah. When al-ghayb is used for a prophet, al here denotes an external covenant, meaning specific unseen knowledge conveyed through revelation and miracles, not all unseen knowledge. Since we do not possess the means of revelation and miracles, we are informed of unseen matters through common causes and circumstances, whereas prophets are informed by revelation and miracles. For example, the state

of a hypocrite may be known to us through common signs like lying or betrayal, which reveal what was hidden. Prophets, however, may be informed through revelation, about hypocrites. Yet, revelation and miracles are not under the prophets' voluntary control to access any knowledge but rather granted by Allah whenever He wills.

Determining whether al refers to an external covenant, istighraq, or kind depends on context and the principles of Sharia. Generally, al originally signifies an external covenant, but if that contradicts Sharia principles, then istighraq or kind is intended.

Al is also used beyond these three for mental covenant, present covenant, known entity, extra, and relative noun, among others.

Masculinity and Femininity:

In Arabic and Urdu grammar, masculine and feminine indicate the grammatical gender of a word, not necessarily the actual gender of an object. For instance:

"Shams" (شمس, sun) is feminine,

though the sun has no biological gender.

"Qamar" (قمر, moon) is masculine, even though it, too, lacks a biological gender.

"Human" (انسان) is masculine, though it denotes both men and women.

Similarly, the word "Namlah" (نملة, ant) is feminine but does not refer specifically to a female ant; rather, namlah is a kind that generally includes both male and female ants. "Qaalat namlah" (قالت نملة) means "an ant from the kind of ants spoke." It does not refer specifically to a female ant; namlah is feminine as a word, not as a gender.

In everyday life, specific words are needed for clarity. For example, the word "ladka" (لڑکا) is masculine and specifically refers to a male human, while "ladki" (لڑکی) is feminine and denotes a female human, making understanding easier. Otherwise, masculine and feminine simply describe the grammatical gender of a word rather than an object’s inherent gender.

In English, inanimate objects are not assigned masculine or feminine labels. For example, "table" is referred to as "it" without indicating a gender.

And Allah knows best.

Expressing Joy Over the Quran and Hadith

Verse:
قُلۡ بِفَضۡلِ اللّٰهِ وَبِرَحۡمَتِهٖ فَبِذٰلِكَ فَلۡيَفۡرَحُوۡا ؕ هُوَ خَيۡرٌ مِّمَّا يَجۡمَعُوۡنَ ۞ (يونس - 58)

Translation:
"Say, 'In the bounty of Allah and in His mercy – in that let them rejoice; it is better than what they accumulate.'" (Surah Yunus, 10:58)

Explanation:
In this verse, "bounty" and "mercy" refer to the Quran and Hadith. "مِّمَّا يَجۡمَعُوۡنَ" refers to the possessions and material wealth of this world, such as money and property.

Purpose of the Verse:

Just as a person might compare their bank balance with another’s and feel happy if theirs is greater, similarly, a believer should compare their wealth (the Quran and Hadith) with the wealth and luxuries of disbelievers and feel content and happy, knowing there is no greater wealth in this world than the Quran and Hadith.

Note:
This post does not imply that the Quran and Hadith do not bring worldly benefits; rather, the point is that even if there were no worldly benefit, merely having the opportunity to follow the Quran and Hadith is itself a blessing. This world is a place of action, not a place of reward. The benefits of the Quran

and Hadith extend to both this world and the Hereafter.

Practical Expression of this Joy:
Just as a disbeliever finds joy in wealth and eagerly strives to acquire more, so should a believer feel joy in the Quran and Hadith and strive until their last breath to acquire and practice their teachings.
Practically expressing this joy means adopting the Quran and Hadith in knowledge and action. Wearing garlands or other superficial celebrations are not a means of expressing this joy unless it is proven from the pious predecessors (salaf). Also, this joy should not be expressed only once a year but

continuously, every moment, to the best of one's ability until death.

This Verse Has No Connection to Eid Milad-un-Nabi (ﷺ).

And Allah knows best.

The Matter of Worship

Verse:
فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ۝ (يوسف - 90)

Translation:
"Indeed, Allah does not waste the reward of the doers of good." (Surah Yusuf, 12:90)

This statement can be either blameworthy or praiseworthy, depending on the intention behind it.

If someone says this with the intention of self-praise, thinking, "I worked hard day and night, studied under the moonlight, etc., so I deserved this blessing and success," then this is blameworthy because it implies self-credit, as Qarun once said:
قَالَ اِنَّمَاۤ اُوْتِیْتُهٗ عَلٰى عِلْمٍ عِنْدِیْ (القصص - 78)

Translation:
"He said, 'I was only given it because of knowledge I have.'" (Surah Al-Qasas, 28:78)

However, if one says the same statement with the intention that "it

is Allah’s nature that He does not let the efforts of the good-doers go to waste," then this is praiseworthy because it expresses praise for Allah, as Prophet Yusuf (peace be upon him) said.

Summary:
As a general practice, give Allah the credit for every good thing by using destiny and fate.

And Allah knows best.

Preaching the Oneness of Allah: The International Movement

A king tests the honesty and cooperation of his subjects. He builds a large pond and announces

that each citizen should, according to their ability, pour a bucket of milk into it during the night for a common purpose. However, because this task was to be done at night, each person thinks, "If I pour water instead of milk, no one will know because the others will pour milk, and a bucket of water won’t make a difference."

When morning comes and the king goes to check the pond, he is surprised to find it filled with water. This is because everyone thought that others would pour milk, and each person deceived themselves. The result was that no one poured milk, and everyone ended up pouring water.

The moral of this story is that if each person shirks their responsibilities and thinks that their actions won’t make a difference, the whole community may fail. A sense of collective responsibility and honesty is the key to social development and improvement.

The foundation of the international movement was laid by Ibrahim (peace be upon him) with the goal that Allah's legislative sovereignty be established over the entire world, and that everyone, individually and collectively, continuously expresses "Lā ilāha illā Allah" in accordance

with Allah's commands and laws. Then, the Prophets (peace be upon them) continued this movement by starting with their respective communities, and Prophet Muhammad (peace be upon him) advanced this movement further.

It is the religious duty of every Muslim to contribute to this international movement to the best of their ability, starting with their neighborhood, community, and country. This effort will bear fruit, and Allah's legislative sovereignty will be established over the entire world. Allah's laws are based on mercy and justice, so there will be peace in society, and it will become

prosperous. People will be saved from Hell and enter Paradise.

If each person thinks, "What difference will my effort and responsibility make?" the result will be the same as the story above (except what Allah wills).

Teaching children the alphabet, or helping them learn it, is also a part of this movement.

And Allah knows best.

Qibla

Ibrahim (peace be upon him) laid the foundation of the international and global movement with the goal

that Allah's legislative sovereignty be established over the entire world, and that everyone, individually and collectively, continuously expresses "Lā ilāha illā Allah" in accordance with Allah's commands and laws. The Prophets (peace be upon them) began with their own communities (and neighborhoods) to spread it to the global level.

Ibrahim (peace be upon him) rebuilt the Kaaba as an international center. And the Al-Aqsa Mosque was built as the center for the national movement. As long as the national movement was ongoing, the qibla was towards Al-Aqsa. When the movement spread from the community to the international level,

the qibla changed to the Kaaba. The Kaaba is the global center.

To unite all of humanity on one center, and that center is "Wa'abudū Allah" (And worship Allah).

"Wa'abudū Allah" is a program to create unity among people of different temperaments and to connect them with Allah.

And Allah knows best.

The Importance of Evidence

I have already discussed the types of evidence earlier (in My Work on Islam, Volume 2).

The Qur'an and Hadith emphasize the importance of evidence. Acting in matters of religion without evidence is dangerously close to disbelief (kufr).

Scholars write that when Yusuf (peace be upon him) was being thrown into the well, Jibril (peace be upon him) was near the Throne. Allah instructed him to ensure that Yusuf (peace be upon him) doesn't reach the surface of the well. When the Prophet Muhammad (ﷺ) was persecuted, the angels of the mountains offered to crush the people of Ta'if between two mountains.

These events illustrate the immense power Allah has given to the angels, and as stated in Surah Ar-Ra'd (13:11), Allah has appointed angels to protect us according to His command. Yet, despite this, those who seek help from angels without evidence are condemned in the Qur'an and Hadith, and such actions are considered kufr. Why? Because there is no evidence from Allah permitting such requests. People started making their own laws and began asking angels for help.

(Asking for help from angels in such a way that they could help without Allah’s will is considered shirk, even if asked from a living person. In the Qur'an, disbelievers used to ask

angels for help under natural causes, but there was no evidence for this, and some would ask for help beyond natural causes.)

Similarly, if hearing (sama' mautah) in the life of Barzakh is proven, it still does not mean that one can seek help from those in Barzakh because there is no evidence for it. If that were the case, asking for help from angels would not be considered kufr, as they are given power by Allah.

The disbelievers and polytheists mentioned in the Qur'an never equated anyone with Allah. They only made self-made laws, saying that such-and-such a person has

been appointed by Allah for a specific purpose of their help. The harm here was that no evidence from Allah had been sent for this. Otherwise, it would be like asking Allah to quench one's thirst through water. There is evidence for this help through water, but it must not be considered the true cause; Allah’s help should be trusted, and true praise should be given to Allah after quenching one's thirst.

Summary: This religious action without evidence is referred to as "Shirk in governance" in simple terms, and governance is a part of worship. In worship, a servant expresses extreme humility and helplessness before Allah, realizing

that there are no options other than submission.

When reflecting on this definition of worship, it becomes clear that one also acknowledges their need for Allah’s guidance. We should ask Allah to show us how to seek His help and what it means to love someone. Allah will decide the laws, and we are helpless before Him.

Now, if anyone defines love for Muhammad (ﷺ) or the Awliya of Allah according to their own standards, they have not worshiped Allah.

For example, the people of Nuh (peace be upon him) defined their

love for the Awliya of Allah (Wadd, Suwa', Yaghuth, Ya'uk, and Nasr) according to their own beliefs and practices. When Nuh (peace be upon him) told them to worship Allah, they argued that these methods and practices of love had been passed down from their ancestors and that his teachings were strange. They felt that they would also need to follow Allah’s laws. (This is the essence of the story of Nuh (peace be upon him).)

When Nuh (peace be upon him) told his people to worship Allah, it also meant that they should adopt the love and requirements for the Awliya of Allah as defined by Allah through revelation, not self-made practices.

In simple terms, this means avoiding "Shirk in governance."

This same invitation was given by Yusuf (peace be upon him) in prison, urging to avoid "Shirk in governance."

Acting in religious matters without Shari'ah evidence falls under the category of "Shirk in governance."

The importance of evidence is now clear.

And in a Hadith, it is stated: "Whoever knowingly lies about me (intentionally), his place is in Hell." (The punishment for lying about Allah and His Messenger is clearly

mentioned in the Hadith... mistakes and errors are forgiven.)

In this post, I highlighted the laws of love so that it becomes clear what the laws mean when we say that only Allah is the true sovereign. The other point is that shirk comes through love; the polytheists loved their false gods.

And Allah knows best.

Encouragement towards the Qur'an, Hadith, and the Need for Revelation



"They rejected Our signs."

The primary cause of the destruction of nations mentioned in the Qur'an is their rejection of revelation. The abandonment of Allah's teachings (revelation) in favor of self-made laws leads to destruction.

This is a general statement, but let's apply it individually to understand the meaning and consequences of rejecting revelation. For example:

People have made self-made definitions of love, such as the "heartbeat" love. When love is defined this way, the demands of such love are made into laws. The Qur'an illustrates the harm of this with the example of the Christians, who strayed because they defined

love for Isa (peace be upon him) without relying on revelation. They created their own definition of love. The Qur'an succinctly states this as كَذَّبُوْا بِاٰيٰتِنَا (they rejected our Verses; Revelation)

Love for creation should be rooted in love for Allah, and its demand is sincerity (khayr-khwahi). To understand what sincerity entails, we need to rely on revelation. When someone speaks of love for Muhammad (ﷺ) and excludes Allah from it, forgetting Him or ignoring His role, and then calls it lawful love, such a person should reconsider their understanding (definition) of love.

Similarly, the concept of human dignity has been defined in a domestic or self-made manner as the absence of faults or defects. The harm of this is that people started saying Muhammad (ﷺ) was light (nur), and began making other such claims.

For example, a non-Muslim might object, "How can Muhammad (ﷺ) be a prophet? He was made from clay, and clay contains such-and-such defects." In response, some would say, "Our Prophet (ﷺ) is light." Why would they say this? Because they made a self-defined concept of human dignity, and on that basis, they created laws. They

eventually raised Muhammad (ﷺ) to a level where he was considered free of all defects, attributing to him a position like that of Allah.

The Qur'an makes this simple: كَذَّبُوا بِاٰيٰتِنَا.

Likewise, the concept of sainthood (wilayah) has been redefined as performing strange or miraculous deeds. The harm in this is that people, who are naturally inclined towards dignity, began to chase after miracles rather than goodness and righteousness. The reality is that if someone whose beliefs do not align with the Qur'an and Hadith performs such actions, it is considered magic; otherwise, it is a miracle. When extraordinary acts

occur, it is not always clear whether they are magic or miracles. To determine this, one must rely on revelation (the Qur'an and Hadith).

Wilayah is based on piety and perseverance (adherence to the Shari'ah requirements of piety), not on flying in the air or performing miraculous deeds. There were companions of the Prophet (ﷺ) who did not perform miraculous acts but still attained the highest status of sainthood among the Companions.

Now, the definition of piety has been changed to refer to a “heartbeat fear” of Allah. According to this definition, Musa (peace be upon him) (may Allah protect us) would

be considered a polytheist because he ran away from the snake, not looking back. Wilayah does not mean being free of sin. Anyone who defines sainthood as sinlessness is misrepresenting the companions of the Prophet (ﷺ).

True wilayah means being forgiven by Allah, not being sinless. The infallibility of the Prophets was a necessity for ease in teaching. Due to this distorted definition, people delay repentance and good deeds, hoping for sinlessness.

Likewise, the concepts of life and death have been self-defined.

These are just a few examples.

Summary: When revelation (the Qur'an and Hadith) is rejected, only estimates and assumptions remain, which are harmful. The fundamental cause of the destruction of nations is the rejection of revelation, and the examples mentioned above illustrate how this leads to harm.

And Allah knows best.

Bid'ah (Innovation)

1. Bid'ah Ghair Din (Innovation outside of Religion)

2. Bid'ah Fi al-Din (Innovation in Religion)

Bid'ah Ghair Din refers to actions that are not considered acts of reward. This includes customs and traditions. For example, celebrating birthdays or Independence Day as non religious acts, not considering them as rewards.
These actions can be either permissible or impermissible.

Bid'ah Fi al-Din refers to introducing a new practice into religion that did not exist during the time of the Prophet (ﷺ), and this practice is regarded as an act of reward. This type of innovation is considered misguided according to Hadith. The

door of repentance for an innovator (mubtadi') is closed. (Hadith)
The meaning is that the innovator regards their innovation as an act of reward and, therefore, does not repent for it. When they repent, they are no longer considered innovators.

(For a detailed guide on how to avoid innovation, refer to my book My Work on Islam, Volume 1.)

Innovation in Means (Zarai')

Innovation in means is not considered innovation (bid'ah), and it falls under the category of Bid'ah Ghair Din.

Innovation refers to the introduction of a new thing or practice into religion, something that did not exist during the time of the Prophet (ﷺ) or the Companions. However, when we discuss "means" (Zarai'), we are referring to methods or tools that help achieve the fundamental objectives of religion.

Innovation in means does not count as bid'ah because these are methods or tools that align with the objectives of Shari'ah, even if they were not present during the time of the Prophet (ﷺ). For example:

1. Establishing Schools or Madrasahs: During the time of the Prophet (ﷺ), there was no formal

system of schools, but today, madrasahs play a vital role in providing religious education.

2. Use of Loudspeakers in Mosques: The use of loudspeakers for the Adhan or prayer is a means that helps spread the message of Islam more effectively.

3. Printing and Distributing the Qur'an: In the time of the Companions, the Qur'an was written by hand, but now, through modern printing, the Qur'an can be distributed to a larger audience.

4. Islamic Educational Websites: Today, various Islamic websites offer religious teachings, answer questions, and spread Islamic knowledge. These websites are modern tools for promoting Islam and fulfilling the objectives of the Qur'an and Sunnah.

These means assist in promoting the core principles of Islam and are not considered innovations because they aid in achieving the goals of religion without introducing new practices. Such means are considered Bid'ah Ghair Din unless there is clear guidance (hidayah) supporting them.

And Allah knows best.

Lying About Allah: Deliberate vs. Unintentional

وَمَنْ اَظْلَمُ مِمَّنِ افْتَـرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ

اللّٰهُ

Translation: (Al-An'am - 93)
"And who is more unjust than one who invents a lie against Allah or says, 'I was inspired,' when nothing was inspired to him, and one who says, 'I will reveal the like of what Allah has revealed.'"

There is a difference between lying to Allah intentionally and lying to Allah unintentionally. If this distinction is not understood, almost

every scholar (mujtahid) might be considered the greatest wrongdoer, as every scholar may make mistakes.

1) A person claims that Muhammad (ﷺ) is not the final Prophet, and that someone else could come after him.

2) Another person claims that he himself has received prophethood and that Allah reveals to him.

Both of these individuals are lying about Allah. However:

The first person may be making a mistake, lying unintentionally, by

misinterpreting the Qur'an and Hadith with flawed reasoning.

The second person must be examined to determine if he is mentally sound. Once it is confirmed that the person is of sound mind and making the claim deliberately, there is no doubt that he is intentionally lying about Allah. According to the above verse, he would be considered the worst oppressor in society and, according to Islamic law, would be subject to the death penalty.

Reflect on this distinction.

And Allah knows best.

Practical Proof of Renouncing Shirk and the Sweetness of Faith

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا (An-Nisa - 36)

Translation:
"And worship Allah and do not associate anything with Him, and to parents, do good."

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا (Al-An'am - 151)

Translation:
"Say, 'Come, I will recite to you what your Lord has prohibited for you: that you not associate anything with Him and that you be good to parents.'"

To do good (iḥsān) means to act according to the Shari'ah for the

sake of Allah alone, seeking reward from Him. It is when one's actions are directed solely towards Allah, without expecting anything from others.

The renunciation of shirk and boycotting it are connected to doing good to one's parents. This shows that:
When you strive in your faith to the point where you treat even your beloved and closest ones for the sake of Allah—not based on your own desires—then you have practically proven your renunciation of shirk. It is through this that you will experience the sweetness and delight of faith.

(In terms of belief, every true believer has already rejected shirk even before it is proven through actions.)

Parents, in this context, serve as an example. The term "parents" can be understood as referring to any beloved or dear ones.

And Allah knows best.

Soul (روح)

There are two types of soul:

1. The Animal Soul (روحِ حیوانی)

This is the soul that gives life to the physical body and enables it to

breathe. It is present in both humans and animals.
In humans, the animal soul serves as a vehicle for the soul of command (روحِ امر). As soon as the animal soul departs, the soul of command ascends or descends. According to Hadith, the soul of command is transferred to the body of a bird, through which it experiences punishment or reward during the stage of the grave.
(The worldly body and the body of the bird, etc., are meant for the perception of the soul of command, as the soul of command cannot perceive without a body. Divine control over the creation is not granted beyond the natural causes. Even in Hell, the soul of command

will be given a body to experience the torment, and as soon as the skin burns, it will be replaced with fresh skin to intensify the pain.)
Surah An-Nisa - 56
Translation:
"When their skins are scorched and burned, We will replace them with new skins so they may taste the punishment."

2. The Soul of Command (روحِ امر)

This is the essence of a human being, and it is not found in animals. We do not have much knowledge about the soul of command.
Surah Al-Isra - 85
Translation:

"And they ask you about the soul. Say, 'The soul is by the command of my Lord, and you have not been given of knowledge except a little.'"

In the Quran, the terms soul (روح), heart (قلب), and faith (ایمان) are often used interchangeably.
In the battlefield of jihad, a believer will not flee from two disbelievers. There is no equality, but there is justice.
A believer has a physical body as well as a spiritual soul (روح). In contrast, the disbeliever's soul (faith) is dead, and only the body remains. Therefore, a believer, with

both body and soul of command, is equal to two disbelievers. Those whose faith is stronger, like the companions of the Prophet (رضوان اللہ تعالیٰ علیہم اجمعین), were required to face ten disbelievers. Eventually, Allah reduced this obligation to facing two disbelievers based on the strength of our faith.

And Allah knows best.

The Laws and Commands of Allah Contain Benevolence

The commands and laws of Allah should be presented in the spirit of

benevolence because they are filled with mercy, justice, and impartiality.

A king once had a dream.
One person interpreted the dream, saying, "You will witness the death of all your children." The king became angry.
Another person interpreted it differently, saying, "You will have the longest life in your family." The king was pleased.
If we look carefully, both interpretations lead to the same result, but the first person highlighted the negative aspect, while the second highlighted the positive.

...

Like the scholars, my effort is also to ensure that sovereignty belongs solely to Allah. However, the Quran states: "Religion is a name for benevolence."
Thus, I strive to highlight benevolence in matters of jihad and governance.
Similarly, non-Muslims should not be provoked, as the Hadith says: "Do not provoke the disbelievers against yourselves."

And Allah knows best.

Natural Aversion to Death and Jihad

Humans naturally dislike death and jihad. Going for jihad feels like being pushed towards death, seeing your

own demise with your own eyes. This is not hypocrisy but a natural instinct of humans. The way to deal with this is that during jihad, one must speak big words with a fearful heart to instill fear in the enemy.

It is mentioned in the Hadith that a believer dislikes death.

There is also a Hadith that says: "Do not long for jihad." When (unwillingly) you have to go for jihad, remain steadfast.

A believer intellectually values jihad because it is a means of Allah's pleasure and forgiveness for sins. Using the heavenly knowledge that Allah has provided, a believer

overcomes the natural fear and engages in jihad with intellect, participating in fighting for Allah.

However, a hypocrite, deprived of heavenly knowledge, retreats from jihad due to lack of Allah’s help.

In simpler terms, a believer shows courage by fighting against emotions (natural fear, the sweetness of the world, etc.)—controlling emotions is called masculinity, while a hypocrite cannot control emotions.

...

I found this post necessary because I have heard some scholars say that the natural aversion mentioned

above is hypocrisy. The harm of this is that when jihad is discussed, everyone feels the fear and emotions associated with it. Due to these scholars, one may feel like a hypocrite. "I will first work hard on my faith, then engage in jihad, because if I do it now, I will die a hypocrite."

The common definitions of bravery, whether domestic or from films, are what prevent a believer from engaging in jihad.

The true bravery of a human is not from physical strength. Humans are created weak. "And man was created weak." (An-Nisa - 28)

When a person feels alone, their strength diminishes. Some rely on their own strength, some on the power of an army, and some on Allah’s power. The true courage is in relying on Allah’s strength.

And Allah knows best.

One Reason for the Denial of the Afterlife is Despair in Allah’s Mercy:

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

(Al-'Ankabut, 29:23)
Translation:
And those who disbelieved in the signs of Allah and meeting Him (in the Hereafter), it is they who have despaired of My mercy, and it is they

for whom there is a painful punishment.

The deniers of the Afterlife have limited Allah’s mercy in their minds. To them, the reward for good deeds is temporary, and thus they deny the Afterlife.

On the other hand, believers view Allah's mercy as infinite, and thus they believe that the reward for good deeds is everlasting. This eternal reward can only be possible in the Afterlife, where the reward for righteous deeds begins in this world and continues forever, with Paradise as the inevitable result.
Being deprived of Allah’s mercy leads to Hell.

And Allah knows best.

The Difference Between a Lover of the Messenger and a Lover of the essence of Muhammad ﷺ:

1) "Messenger" refers to (the embodiment of) Allah's commandments and laws. Therefore, a lover of the Messenger ﷺ means being in love with Allah's commandments and laws, i.e., the Qur'an and Hadith. This essentially equates to being in love with Allah. The Hadith states that one is not a believer unless they love the messenger/message (i.e., the Qur'an and Hadith, Allah’s commandments,

and laws) the most. A minimal requirement of loving the message (risaalat) is to regard only Allah's commandments and laws as the ultimate truth. Other commands, such as those of a king, parents, or a husband, must be subordinate to Allah's commands, meaning their orders should be matched with Allah's laws. For instance, when a woman follows her husband's legitimate order, she should believe that she is, in fact, obeying Allah, not her husband.

(Following an unjust command from someone other than Allah while considering it wrong does not constitute disbelief and does not violate the aforementioned minimal

requirement, as the focus is on accepting the truth of the laws.)

Note: To accept the truth as the truth, one must reject stubbornness and malice (pride, prejudice, personality worship, and ancestral bias).

A perfect lover of the Messenger ﷺ is someone who not only acknowledges Allah's commandments and laws (i.e., the Qur'an and Hadith) as the truth but also practices them according to their capacity. The more one practices, the greater their love and devotion.

2) A lover of Muhammad ﷺ refers to having love for the person of Muhammad ﷺ. Loving Muhammad ﷺ alone does not benefit unless one also loves the message. Love for Muhammad ﷺ falls under the category of loving people for the sake of Allah. This love is also called goodwill. The requirement of being a lover of Muhammad ﷺ is to benefit him for Allah’s sake. Since Muhammad ﷺ is the means through which we received the religion of Islam, any good deeds we perform are recorded in his book of deeds, thereby raising his ranks. Sending blessings (Durud) on Muhammad ﷺ also elevates the ranks of both

Muhammad ﷺ and his followers (the believers). In simple terms, performing good deeds is an act of goodwill and love for Muhammad ﷺ.

Innovated practices, such as *Bid’ah*, are not considered good deeds, so they do not benefit Muhammad ﷺ.

Therefore, before engaging in practices like celebrating the Prophet’s birthday (*Eid Milad-un-Nabi*), one should thoroughly reflect on whether it is a good deed as per the Qur'an and Hadith. If it were, the Companions (Sahaba) would have observed it, as they

loved both the message and the person of Muhammad ﷺ.

Do not try to prove something; instead, seek Allah's intention and will in a verse and Hadith, as many things can be justified using interpretations. The way to find the truth is to pray *Rabbī zidnī ʿilma* (O Lord, increase me in knowledge), and to reject stubbornness and malice.

Stubbornness and malice include pride, prejudice, personality worship, and ancestral bias. Rejecting these attitudes allows you to clarify the truth for you; otherwise, even when the truth is clear, it will have no benefit if you do not accept it. The

principle is that for any optional act (Nafl) not specified by the Qur'an and Hadith, setting a time or date for it on your own and giving preference to that time over others is considered *Bid'ah* (innovation). For instance, setting a specific date, like the 12th of Rabi-ul-Awwal, for charity and considering it especially virtuous is an innovation.

Rejoicing over the arrival of the Qur'an, Hadith, and the Prophet ﷺ means to feel content and to make them the standard for your life. In this world, your aim should be to follow the Prophet ﷺ, making everything else secondary, such as business, wealth, eating, sleeping, and so on—all done to manifest *Lā

ilāha illā Allāh* (there is no deity except Allah).

Summary: Loving the Messenger ﷺ is essentially loving Allah, and this is the love that is sought and required. Loving creation (Muhammad ﷺ and others) is due to the love of Allah. This loving Allah is the true love because, in the love of creation to Allah, the essence lies in obedience, as one naturally desires to follow orders. This kind of love should be reserved only for Allah. In love for creation, there is goodwill for the sake of Allah, as the aim is to help bring the beloved into Paradise, just as Muhammad ﷺ did with his Ummah.

In simpler terms, love for creation entails goodwill towards them for the sake of Allah, while love for Allah means accepting His commandments and laws as the truth.

Note: The love discussed in Islam is not the same as the heart-fluttering affection felt for beautiful people. That type of love is a test. By following the requirements of the aforementioned love, you may sometimes feel emotional love as a side effect. The heart-fluttering kind of love, fear, etc., also have benefits. Emotional love helps one focus on work, while emotional fear makes it easier to repent for sins. For more on this, see "My Work on

Islam," Volume 1, where rational and emotional traits are discussed.

And Allah knows best.

The Demand of Revelation:

The demand of revelation is certainly not that a person tries to become infallible by abandoning all sins.

A person is accustomed to some sin which they cannot leave until they depart from this world with that sin. As mentioned in the hadith:
The Noble Prophet ﷺ said, "There is no believer who does not have a sin that he commits from time to time, or a sin that is deeply ingrained in

him which he does not leave until he departs from this world. Indeed, a believer is created for trials; he is a penitent and forgetful. If reminded, he remembers."
Source: Al-Mu'jam Al-Kabir by Al-Tabarani 11810
Grade: Authentic (Sahih) according to Imam Al-Albani.

For the sin that cannot be completely abandoned due to habit, the Qur'an and Sunnah have taught that one should abandon the sins that are easy to give up and perform good deeds in exchange for those sins that cannot be left due to habit. Repentance (i.e., the effort to erase sin with good deeds) erases sins as if they were never committed.

Additionally, do not insist on habitual sin; rather, try to create intervals and delays in it and strive to remain engaged in worship. This is indicated in the following blessed verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ

وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Translation: Al-Imran - 135
"And those who, when they commit an immorality or wrong themselves, remember Allah and seek forgiveness for their sins—and who can forgive sins except Allah?—and who do not persist in what they have done while they know."

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Translation: Hud - 114

"There is no doubt that good deeds erase bad deeds."

In the hadith of Ibn Majah, number 4250:
التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

Translation: "The one who repents from sin is like the one who has committed no sin."
Grade: This hadith is Hasan based on corroborating evidence.

There are two demands of revelation:
1) To either completely abandon a particular sin. (Striving to become infallible by abandoning all sins is against nature and impossible.) Some sins or specific sins should be

completely abandoned. This is called تَذَكُّر (taking heed).

2) Or to perform good deeds in exchange for that sin.
Perform good deeds according to the magnitude of the sin. Shah Sahib Rahmatullahi Alaihi states, "As much dirt, so much soap."
This is called خَشْيَة (fear of Allah).

The benefit and demand of revelation are found in the following noble verse:
فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Translation: Ta-Ha - 44
"And speak to him with soft speech that perhaps he may be reminded or fear [Allah]."

It is important to note that تَذَكُّر,

meaning to take heed, is specifically regarding particular sins, not all sins. For example, when revelation announced the prohibition of wine, some Companions (Sahabah) completely abandoned wine, meaning they took heed, while others did not stop drinking wine but compensated for the sin of drinking by performing many good deeds to erase that sin with good. This is called خَشْيَة, meaning to fear Allah.

Those Companions who did not stop drinking wine would act according to the verse mentioned above. They would abandon the sins that were easier to leave, such as not openly drinking wine, to the extent that they would not even inform others

that they had drunk wine because that is also condemned in the hadith. This is because open drinking involves two sins: one of drinking wine and the other of corrupting the environment, causing others to begin drinking due to the influence of the environment. Clearly, it is relatively easier to abandon open drinking, which is why believers leave it. The punishments of lashes and stoning in Islamic law are for open drinking and adultery, not for drinking or adultery in general. If a limit is imposed, only the punishment for open sin is waived; for adultery and drinking, a separate repentance, meaning good deeds, must be performed.

Which action is preferable, تَذَكُّر or خَشْيَة, is evident from the results. In outward appearances, تَذَكُّر is preferable, but sometimes خَشْيَة is better as it encourages toward good deeds and causes a person to view themselves as sinful and humble, which is better than arrogance and self-admiration.

النوب means the one who frequently returns.
When one continues to do good deeds in exchange for sins and this becomes their norm, they are referred to as one who frequently turns from sin to good. One who turns from negligence to the remembrance of Allah.

In Sahih Muslim, the Noble Prophet ﷺ said:

"My heart is covered with a veil, and I ask forgiveness from Allah a hundred times a day."
The hundred times here signifies abundance, meaning that the Noble Prophet ﷺ frequently and

abundantly turns from negligence to the remembrance of Allah.

There is glad tidings for those who frequently turn (Inaba) toward Allah:
وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ

Translation: Ash-Shura - 13
"And He guides to Himself whoever turns back [in repentance]."

Some Benefits of this Post:

The essence of this post is not to become indifferent to sin but rather to ensure that one does not delay in repentance (i.e., the effort to erase sin with good deeds) in the hope of becoming like an angel and that one does not give up doing good due to despair from sins, thinking, "What benefit is there in my good? I am a disbeliever as I commit this or that sin and cannot abandon it," and so forth. There is immense value in good deeds in the sight of Allah, even if they come after countless sins.

Another point is that among the general public and some special individuals, it is commonly believed that revelation demands a person to become like an angel. Therefore,

people do not accept it. A person keeps thinking, "I commit these sins and cannot abandon them, so how can I adopt the path of Islam?" Allah has clarified the solution to this in the above-mentioned verse.

Also, remember to seek forgiveness from the Lord for all sins, even if one cannot abandon all sins.

Delaying repentance is also harmful, for death is unpredictable, and the desire for a long life does not end, such as hoping to live to one hundred years when one is sixty years old.
Therefore,
The natural way of life is to strive to erase the morning's sins by evening

and the evening's sins by morning. This is referenced in Sahih Muslim, Hadith number 6989: The Prophet ﷺ said:

"Indeed, Allah, the Mighty and Majestic, extends His hand during the night to accept the repentance of the sinner of the day, and He extends His hand during the day to accept the repentance of the sinner of the night, until the sun rises from the west."
(Note: The phrase "extends His hand" is understood in a manner befitting Allah's majesty and attributes.)
This way of life keeps a person away from many sins, considering that in exchange for those sins, good deeds must also be performed. Just as

someone does not take a loan because they have to work hard to repay it. If this way of life is not adopted, and one sins without concern and forgets, there is a warning that they will be deprived of guidance. This warning is given in Al-Kahf, verse number 57.
One who drinks wine without trying to erase it with good deeds is called a persistent drunkard, which is warned in a hadith that a persistent drunkard will be in hellfire.
However, if one continuously does good deeds in exchange for drinking wine, they are not called a persistent drunkard, even if they drink until the day of their death.

This is also a reason that not every sin is forcibly restricted and obstructed, for Islam does not make a person an angel but makes them a تَوَّابِين (one who strives to erase sins with good deeds). Therefore, a true believer is one who strives to erase their sins with good deeds.

The Companions (Sahabah) and other saints, scholars, and believers are forgiven, not infallible, and the honor of humanity lies in forgiveness. The infallibility of the Prophets (peace be upon them) was necessary for the ease of learning the religion, meaning the commands and laws of Allah.
This post clarifies that it is inappropriate to criticize a believer;

rather, one should give them sincere advice and goodwill.

Note:

Mentioning the sins of the Companions (Sahabah) for educational purposes is not an act of disrespect. It is inappropriate to mention it with the intent of criticism. The demand of etiquette is that when mentioning the sins of the Companions for educational purposes, it should be said alongside that they are forgiven, as Allah has erased the sins of the Companions. The Companions and righteous scholars have performed so many good deeds that their sins have been erased by good deeds; therefore, instead of using the pen against

them, one should worry about their own afterlife and reflect on what your own end will be.

And Allah knows best.

Some Principles and Guidelines of the Caliphate:

(This post is based on my personal reasoning, if I'm wrong May Allah forgive me, and this post will not belong to Islam. If I reach to the truth it's solely from Allah)

There are several principles and guidelines regarding the caliphate that even many scholars are unaware of. For example:

Not every sin is to be forcibly prohibited by the government, because humans cannot be turned into angels. Some sins are purely between the servant and Allah.

Flogging and stoning are not the absolute punishments for drinking alcohol or committing adultery. Instead, these are punishments for corrupting the Islamic environment with open acts of drinking and adultery. There are two sins involved in openly committing such acts: the sin of drinking or adultery itself, and the sin of corrupting the Islamic environment. The punishment of *hadd* (legal punishment) erases the second sin, while the sin of drinking or adultery remains. To

erase that sin, one must repent and perform good deeds.

For example, if someone drinks alcohol in front of four men who themselves are not alcoholics, this counts as drinking in public. When these four non-alcoholic men testify with their own eyes, only then will the government take legal action. Testimony based on camera footage is not valid.

Similarly, if someone commits adultery in a closed room and a person enters without permission and testifies that they saw the act of adultery, that witness will be punished with a discretionary punishment (*ta'zeer*), as they

entered the room without permission.

For this reason, a legal strategy is necessary, such as issuing licenses. Those who have a license may buy and sell alcohol and drink it in private, but they may not buy, sell, or drink it in front of non-drinkers.

Note: Issuing a license does not mean that trading or drinking alcohol becomes lawful (*halal*) or permissible. It simply means that the government will not take legal action unless there are four non-alcoholic eyewitnesses. This matter will remain between the individual and Allah. Allah may send His punishment in this world or reserve

it for the Hereafter, or He may forgive them entirely. That is up to Allah’s will.

In reality, Islam does not turn humans into angels, nor does it demand that they become sinless. Instead, it demands that people erase their sins through good deeds. Otherwise, Allah could have forcibly guided everyone, as is stated in various places in the Qur'an.

If governments, parents, and others were to prohibit every sin, it would defeat the purpose of this world as a testing ground (*dar-ul-imtihan*). Moreover, if every sin were prohibited, humans would not

understand the need and wisdom for Revelation.
Islamic beliefs and ideologies do their work better. (Let them spread)

And Allah knows best.

Jurisprudence (Fiqh)

Speaker (to the guest): "Stand up not sit down."

This sentence carries two meanings:

1. Stand up.

2. Remain seated.

The task is to understand which meaning aligns with the speaker's intent.

1. The First Person: Interprets the sentence based on guesswork and estimation, choosing one of the meanings.

2. The Second Person: Argues that the speaker is ill-mannered, inconsiderate, and worldly, and therefore intended for the guest to stand up.

3. The Third Person: Argues that the guest is wealthy, and the speaker

would not dare to behave rudely toward the rich. Thus, the meaning is interpreted as "remain seated."

The first person relies on guesswork and estimation, which reflects the state of disbelievers and polytheists, as described in the Quran:

> "And they say, 'There is nothing but our worldly life; we die and live, and nothing destroys us except time.' But they have no knowledge of that; they are only guessing." (Surah Al-Jathiyah 45:24)

The second and third persons use reasoning and arguments.

The Definition of Shari'ah and Fiqh

Shari'ah refers to the legislative commands and laws of Allah conveyed to us through revelation (Quran and Hadith).
The Quran and Hadith form the Shari'ah, which humans aim to understand in order to live according to Allah’s will. This understanding of Shari'ah is known as Fiqh.

Thus:

Shari'ah: The Quran and Hadith.

Fiqh: The human understanding and interpretation of Shari'ah.

Like the example of the above sentence, the Quran and Hadith have various meanings and interpretations. Fiqh refers to understanding these meanings and interpretations with the aim of discovering Allah’s will. This process involves relying on evidence rather than guesswork or personal desires. For instance, when interpreting the Quran or Hadith, one must refer to relevant verses, ahadith, or the statements of the Companions (may Allah be pleased with them).

Resolving Doubts in Fiqh

When evidence is insufficient to resolve an issue, such as whether raising the hands (raf' al-yadayn) in prayer is abrogated or still recommended, one should follow the guideline mentioned in the Hadith:
“If you are in doubt about an action being lawful or unlawful, avoid it and adhere to actions you are certain are lawful.”
Since abandoning raf' al-yadayn is certainly permissible, one should leave it, as per the Hadith.

However, in situations where you must choose one option, follow what you feel aligns most with Allah's will, provided there is no stubbornness (pride, personality worship,

ancestralism, or bias) influencing your decision.

Avoiding Obstacles to Allah’s Will

It is essential to refrain from stubbornness (pride, personality worship, prejudice, and ancestralism) when seeking Allah’s will. Any of these traits can lead to destruction.

(Do not take these obstacles lightly. Sit alone under a tree, reflect deeply on their consequences and effects, and earnestly pray to Allah for protection from them.)
Stubbornness is the antitheses of faith and is significant barriers to accepting the truth.

And Allah knows best.

Slavehood (Abd)

In the dictionary, "Abd" refers to a servant or slave.

In Islamic terminology, "Abd" is someone who engages in worship.

The one who is worshipped is called "Ma'bud" (the deity; worthy of worship).

Worship involves an extreme expression of humility and helplessness. The Abd is always and in every matter dependent on the deity, reflecting the comprehensive

nature of dependence, as there are countless forms of dependence.
The essence of all this dependence is that the servant (ʿabd) is utterly helpless and powerless before the commands and decrees of the Master (Maʿbūd), as His command and decision are final and absolute—meaning the Maʿbūd is the ultimate Sovereign.

Worship is the medium between the Abd and the deity, where the deity issues absolute commands, and the Abd accepts them as the truth and submits to them. Since the deity's decrees are absolute, the commands of anyone other than the deity hold no significance. Consequently, the Abd either considers non-deity's

commands invalid or subjects them to the deity's commands, obeying them only when they align with the deity's will, which in reality is obedience to the deity.

Thus, Abd is the one who accepts the deity's commands and laws as true and absolute.

If someone obeys other's commands but does not accept them as the truth, then the other is not their deity.

Pharaoh did not claim to have created the heavens and the earth; rather, he enforced his self-made laws, and that is why he was labeled a claimant of divinity. Similarly, in

Western democracy, representatives are elected by the people, and they legislate based on majority opinion. In contrast, in Islamic governance, the law of Allah is implemented, and in some decisions, ijtihad (independent reasoning) is required, which is based on revelation (the Quran and Hadith).

In essence, there can only be one deity (worthy of worship) because the Abd is utterly humble and helpless before the deity, whose decrees cannot be overturned. For instance, the decision to send rain lies solely with the deity. Thus, the Abd pleads only to the deity. If someone else could bring rain or coerce the deity through

intercession, the Abd would have the option of seeking from others thus there would be no Ma’bud (deity). if there were no deity, that would align with atheism, which is a false ideology. Reflecting on the creation of the heavens and the earth, one can conclude that there is a Supreme Being before whom we are utterly humble and helpless.

If one were to claim that everything came into existence by itself, then everything should be a "supreme power" because bringing oneself from nonexistence into existence falls under supreme power.

The Abd requires a means of receiving commands from the deity

and needs guidance. Thus, the Abd searches for the deity's message and finds a book containing commands and guidance. By observing the wisdom in the book, it becomes clear that it is from the deity.

Through the book, the Abd gains knowledge and recognition of their deity. The name of this sole true deity is Allah.

For every matter, Allah has created commands and laws, and adhering to these laws with the belief that they are true and absolute is the worship Allah approves of and has promised reward for. Worship performed in a way not prescribed by Allah is termed "bid'ah"

(innovation), which Allah does not accept and does not reward.

> ◌ِإِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ

(Surah Yusuf 12:40)
Translation: "The command is for none but Allah."

The power to issue Takwini (existential) and Tashri'i (legislative) decrees belongs solely to Allah. Declaring something lawful or unlawful is Allah's prerogative.

Summary

The one who accepts Allah's commands and laws as true is called Allah's servant and slave.

Obedience to non-Allah is due to Allah's command. For instance, obeying parents is obligatory as long as the command is lawful, and this is because of Allah's command, which ultimately reflects obedience to Allah and not the parents.

If one follows non-Allah's command without believing it to be true, it is a sin but not disbelief.

Question: Why are faith and slavehood defined as accepting the laws and commands of Allah as truth, without mention of actions or obedience?

Answer: Allah's commands and laws align with human nature. When a person accepts Allah's commands and laws as true, these laws naturally incline human nature toward action. The person strives to erase sins with good deeds and continues this effort until death. Thus, the corruption caused by sins is removed by good deeds.

In contrast, disbelievers or hypocrites either remain unconcerned about their sins or attempt to erase them with innovations, which do not remove corruption.
(From this, one can deduce that, since human nature is hidden thus,

requires revelation to create laws in accordance with it.)

To discern Allah's commands and laws and accept them as true, one must avoid stubbornness (pride, personality worship, prejudice, and ancestralism). This avoidance leads a person toward repentance (tawbah), which is a gateway to faith (iman).

Iman Mujmal:

آمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ

Translation: "I have believed in Allah as He is with His names and attributes, and I have accepted all His commands, acknowledging them

with my tongue and affirming them in my heart."

This entire explanation encapsulates the meaning of:
ِلَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

"Muhammadur Rasulullah" refers to the Quran and Hadith, as Muhammad ﷺ is the living embodiment of Allah's commands (Quran and Hadith). Allah is our deity, and we are His servants ('Ibad).

Worship is the result of Tawheed (oneness) in Allah's essence, attributes, and actions. Accepting

Allah's commands and laws as true while regarding non-Allah's commands as subordinate reflects the love of Allah's commands (Quran and Hadith) the most. Actions enhance this love for Allah.

And Allah knows best.

Taqwa: In Belief and Action

In Belief:

Adopt Taqwa (consciousness and fear of Allah) as is befitting His majesty. For example:

If Allah intends harm for me, no one in the entire world can save me from Him.

Poison cannot harm me if Allah protects me, and so on.

> ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ

(Surah Aal-e-Imran 3:102)
Translation: "Fear Allah (in belief) as He should be feared."

In Action:

Adopt Taqwa to the extent of your ability. The obligations and responsibilities Allah has prescribed

for us are easy and within our capacity. For instance, Allah has not demanded us to prove our Taqwa by consuming poison.

However, if a command of the Shariah genuinely exceeds one's capacity, it is waived. For example, a disabled person may perform Salah while sitting.

> فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ

(Surah At-Taghabun 64:16)
Translation: "So fear Allah (in action) as much as you are able."

And Allah knows best.

Ruling (Hukm)

اِنِ الۡحُكۡمُ اِلَّا لِلّٰهِ ؕ(Yusuf - 40)

Translation: The authority to command belongs to Allah alone.

The authority over Takwini (natural decrees) and Tashri'i (legislative decrees) lies solely with Allah.
The absolute right to declare something lawful (halal) or unlawful (haram) also belongs only to Allah.
For example:
Allah has decreed that the act of adultery (zina) has harmful consequences, if Allah so wills. This means adultery is haram (forbidden).

Believing in the truth and reality of Allah's commands—that whatever He decrees will inevitably occur—is a requirement of faith (iman).

Definition of Ghair Allah (Other than Allah)

The term ghair Allah refers to anything other than Allah, which includes all creation—be it one’s self, desires, an individual, or even a majority.

If ghair Allah commands that adultery is lawful (halal), it implies that committing adultery will lead to good outcomes, such as elevated ranks in Paradise or receiving blessings.

To obey such a command from ghair Allah with the belief that its outcomes will align as they have decreed is kufr (disbelief).

Reason for Kufr

This disbelief arises because Allah alone is the controller and manager (mutasarrif wa mudabbir) of this universe. Allah alone has the power to create and determine consequences. Whatever outcomes occur, they are solely in accordance with Allah’s will and decision. Allah’s decrees cannot be overturned, nor can He be weakened.
Thus, believing in the truth of a command issued by ghair Allah means attributing partnership to

them in Allah’s rulings (shirk fil-hakimiyyah).

Distinction Between Disobedience and Kufr

If someone obeys ghair Allah’s command, for instance by committing adultery, but believes that the outcomes will ultimately depend on Allah’s will, this is a sin, not kufr.
The reason is that such a person does not view ghair Allah as the owner or controller of destiny.

Impact of This Belief

The benefit of this distinction is that a person who commits adultery

while believing in Allah’s ultimate authority will remain concerned about the negative consequences of their act. This concern may lead them to either:

Completely abandon the act of adultery, or

Counteract it by performing abundant good deeds, as stated: اِنَّ الۡحَسَنٰتِ يُذۡهِبۡنَ السَّيِّاٰت ؕ (Hud - 114)

Translation: Indeed, good deeds erase bad deeds.
Or,
Translation: Indeed, good deeds remove the effects of sins.

Whatever plans and efforts (reasoning ; ijtihad) we make, the outcome will only be as Allah wills.

Wallahu Ta'ala A'lam
(And Allah knows best.)

Iman-e-Mujmal (Summary of Faith)

آمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ

Translation: "I believe in Allah as He is, with His names and attributes, and I accept all His commandments, acknowledging them with the tongue and affirming them in the heart."

Iman-e-Mujmal encompasses belief in two aspects:

1. Belief in the recognition (maʿrifah) of Allah.

2. Belief in accepting Allah’s commandments and laws as the truth.

Recognition of Allah (Maʿrifah):

Human beings cannot fully comprehend Allah’s essence. The essential question is: What degree of Allah’s recognition is necessary for the right understanding of Him? The answer is that the standard of Allah’s recognition is expressed in لَآ اِلٰهَ اِلَّا اللّٰه

(There is none worthy of worship but Allah). One must understand the concept of worship and reach the

conclusion that only Allah is worthy of worship.

This means acknowledging that:

We are utterly helpless and powerless before Allah's decisions.

No one can overturn Allah's decrees or weaken Him.

If a person does not acknowledge their absolute helplessness before Allah’s decisions, their recognition of Allah is flawed (deficient in tawhid, leading to kufr or shirk).

We perform good deeds and make supplications as per Allah's commands and in accordance with

His guidance. Allah, in His grace and justice, accepts them—not out of compulsion. With Allah, good deeds and supplications are valued.

Belief in Allah’s Commandments:

The practical embodiment of Allah’s commandments and laws is Muhammad (ﷺ), as expressed in the Qur’an and Hadith. Only the worship and acts of goodness proven through the Qur’an and Hadith are in line with Allah’s commands. Anything beyond this is an innovation (bidʿah), which Allah does not approve of.

According to Hadith, the destination of those who knowingly fabricate lies

about Allah is Hell. However, ijtihadi errors (errors in scholarly interpretation) are forgiven according to Hadith.

If someone considers laws and commandments other than Allah's as truth, this constitutes shirk in governance (shirk fi al-hakimiyyah). However, if one does not regard them as truth but acts upon them, it is a sin, not kufr or shirk.

Thus, the essence of Iman-e-Mujmal is:

لَآ اِلٰهَ اِلَّا اللہ مُحَمَّدٌ رَّسُوْلُ اللہ صَلَّی اللہُ عَلَیْہِ وَسَلَّم

لَآ اِلٰهَ اِلَّا اللہ: Represents recognition of Allah (maʿrifah).

مُحَمَّدٌ رَّسُوْلُ اللهِ: Represents Allah’s commandments and laws.

And Allah knows best.

Faith and Obstinacy

Obstinacy and defiance serve as barriers to embracing faith. To recognize Allah, His commands and laws as the ultimate truth, one must overcome obstinacy and antagonism.

The causes of obstinacy include arrogance, personality worship,

prejudice, and blind adherence to ancestral traditions.

Some of the polytheists in Makkah instinctively acknowledged that "Muhammad (ﷺ) is the Messenger of Allah" and is upon the truth. However, this acknowledgment was involuntary and not for the sake of Allah. Due to their obstinacy, they refrained from willfully embracing faith.

In contrast, a believer overcomes obstinacy and embraces faith willingly. A believer uses their free will, with intention and determination, to have faith for the pleasure of Allah and the eternal reward of Paradise.

The believer presents their faith as a means of seeking Allah’s forgiveness and mercy:



Translation (Al-Mu'minun - 109): "Indeed, there was a group among My servants who used to say: 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of those who show mercy.'"

The concept of presenting faith as a means (wasilah) for forgiveness is mentioned in various places in the Qur'an and Hadith.

And Allah knows best.

The Six Cries of the Inhabitants of Hell

It is reported from Ibn Abbas (RA) that the inhabitants of Hell will make six requests (screaming and crying in pain and fear), and each request will be answered after a thousand years.

1. وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا

إِنَّا مُوقِنُونَ (As-Sajdah - 12)

Translation: And if you could see when the criminals lower their heads before their Lord, saying, 'Our Lord, we have seen and we have heard, so return us to the world to do

righteous work. Indeed, we are now certain.'

Response (After a Thousand Years): وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (As-Sajdah - 13)
Translation: But the word from Me has come into effect that I will surely fill Hell with jinn and mankind altogether.

2. قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ (Ghafir/Mu’min - 11)
Translation: They will say, 'Our Lord, You have caused us to die twice and You have given us life twice, so we confess our sins. Is there any way to escape?'

Response:

ذٰلِكُمۡ بِاَنَّهٗۤ اِذَا دُعِىَ اللّٰهُ وَحۡدَهٗ كَفَرۡتُمۡ‌ۚ وَاِنۡ يُّشۡرَكۡ بِهٖ تُؤۡمِنُوۡا‌ ؕ فَالۡحُكۡمُ لِلّٰهِ الۡعَلِىِّ الۡكَبِيۡرِ

(Ghafir/Mu’min - 12)
Translation: This is because when Allah alone was invoked, you disbelieved, but when He was associated with others, you believed. So the command belongs to Allah, the Exalted in Might, the Majestic.

3. وَنَادَوۡا يٰمٰلِكُ لِيَقۡضِ عَلَيۡنَا رَبُّكَ (Az-Zukhruf - 77)

Translation: And they will call, 'O Malik, let your Lord put an end to us.'

Response:
قَالَ اِنَّكُمۡ مّٰكِثُوۡنَ (Az-Zukhruf - 77)

Translation: He will reply, 'Indeed, you will remain.'

4. رَبَّنَآ اَخِّرْنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ (Ibrahim - 44)

Translation: Our Lord, delay us for a short term, and we will respond to Your call and follow the messengers.

Response:

اَوَلَمْ تَكُوْنُوْٓا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ (Ibrahim - 44)

Translation: Did you not swear previously that you would never have a departure?

5. رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ (Fatir - 37)

Translation: Our Lord, remove us from this Hellfire, and we will do righteous deeds other than what we used to do.

Response:

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ (Fatir - 37)

Translation: Did We not grant you a life long enough for whoever would remember therein to remember? And the warner had come to you, so taste the punishment, for there is no helper for the wrongdoers.

6. رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ (Al-Mu’minun - 107)

Translation: Our Lord, bring us out of it, and if we return to sin, then indeed we are wrongdoers.

Response:

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ (Al-Mu’minun - 108)

Translation: He will say, 'Remain despised therein and do not speak to Me.'

(After this, the gates of Hell will be closed, and they will remain burning.)

The Believers' Response

In contrast, the believers will say:
إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ (At-Tur - 28)

Translation: Indeed, we used to invoke Him before. Indeed, He is the Most Kind, the Most Merciful.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ (Fatir - 34)

Translation: And they will say, 'Praise is due to Allah, who has removed from us the sorrow. Indeed, our Lord is Forgiving and Appreciative.'

Wallahu Ta'ala A'lam

(And Allah knows best.)

Glad tidings for those who lead a life free from shirk and turn in repentance:

“Except for those who repent, believe, and do righteous deeds. For them, Allah will replace their evil deeds with good, and Allah is ever Forgiving and Merciful.”
(Surah Al-Furqan, 25:70)

Hazrat Abu Dharr (RA) narrates that the Messenger of Allah (ﷺ) said: On the Day of Judgment, a man will be brought forward. Allah will command that his minor sins be presented while his major sins are kept aside.

Then it will be said to him, "You committed such-and-such deeds on such-and-such days." He will acknowledge them and not deny anything, fearing that his major sins might also be presented.

Allah will then decree: “For every sin he committed, give him a good deed in its place.” Hearing this, the man will exclaim joyfully, "O Lord! There are sins I committed that I do not see here!" (hoping they too would be counted and converted to good deeds). Upon hearing this, the Messenger of Allah (ﷺ) smiled so broadly that his blessed molar teeth became visible.
(Mishkat al-Masabih, p. 492; Sahih Muslim 190/467)

And Allah knows best.

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ

Translation: There is none worthy of worship except You; glorified are You. Indeed, I have been of the wrongdoers.

This is the supplication of Prophet Yunus (Jonah, peace be upon him). It is mentioned in a hadith (paraphrased): Whoever supplicates with the prayer of my brother Yunus, Allah will certainly accept their plea (by His grace and mercy, not out of compulsion).

In common belief, it is said that reciting this supplication a hundred thousand times will ensure acceptance of any subsequent prayer. However, this is not the meaning of the hadith.

This supplication has three aspects:

1. لَآ اِلٰهَ اِلَّآ اَنْتَ – My need is only with Allah. He alone can accept my supplication.

2. سُبْحٰنَكَ – You are free from all imperfections. You are not miserly; indeed, You respond to prayers.

3. اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ – Acknowledging one's humility and dependence on Allah.

Despite having much, what I possess is inadequate in comparison to Your grandeur. I am entirely dependent on You.

When supplications are made with these three elements in mind, they will certainly be accepted. Even saying it once is sufficient; repeating it a hundred thousand times is not a requirement.

Another common belief is that if a prayer is fulfilled according to what's asked, it is considered accepted, and if not, it is deemed unaccepted.

In reality, there are three ways in which a supplication may be accepted.

In Musnad Ahmad (Hadith 10709), it is narrated:
Abu Sa'id Al-Khudri (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) said: Whenever a Muslim makes a supplication that involves neither sin nor severing ties of kinship, Allah grants him one of three things: He either immediately answers it, stores it as a reward in the Hereafter, or averts a calamity of equivalent magnitude from him. The Companions said, "Then we will ask more often." The Prophet replied, Allah's bounty is even greater than that.

Similarly, in Sahih Muslim (Hadith 6936), the Prophet (peace and

blessings be upon him) said: A person's supplication is accepted as long as they do not pray for something sinful or for severing kinship ties, and as long as they do not become impatient. It was asked, "What does impatience mean, O Messenger of Allah?" He said: Impatience is when someone says, 'I have prayed, but I don't see my supplication being accepted,' and then gives up hope and stops making dua.

There are two primary ways of making supplications:

1. Presenting Allah’s beautiful names (Asma al-Husna) as a means of intercession.

2. Using good deeds as an intercessory means.

Keep making supplications. Even if what is requested is not granted, it will still be recorded as worship and hope in your deeds. This is because supplication and hope are acts of worship. Do not abandon supplication out of despair.

And Allah knows best.